CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

Mr REED—The Universalists, who deny the doctrine of a future retribution, have lately become very active in their attempts to make proselytes, and to spread their peculiar tenets. They address themselves to the young and illiterate, who are unable, in some cases, to refute their specious arguments; and thus the cause of good morals, and of true religion, is in danger of being greatly injured. A writer in one of the public papers has taken it upon him, (with little modesty,) to assert, that they who reject the doctrine are unable to answer it. Many intelligent christians will probably think it useless to reply to such statements; and a labored essay cannot be necessary. But a few remarks may be acceptable to a portion of your readers; and some of them, I have reason to believe, expect it. Without further apology, I propose therefore, to offer a few observations on the subject, which have occurred to my mind; leaving to others a more full and critical reply, should it be deemed important.

I profess protestant principles. I consider the Bible the only rule of faith and duty. Believing it to be written by men divinely inspired, I bow to its authority; and appeal to it for support of my religious opinions. But it is to its plain, general, and unequivocal doctrines, I give my assent; not attempting to fortify my creed by obscure and difficult passages, nor seeking any apology for any sentiments evidently repugnant to the general tenor and declarations of scripture, and to the clearest deductions of unsophisticated reason.

Reason and revelation, I believe, entirely harmonize, and afford reciprocal aid to each other. Revelation, however, teaches some doctrines and truths, not suggested or discovered by reason; and some which we cannot fully comprehend or explain. Many axioms, admitted by all who are not atheists, both in the physical and intellectual world, are above our full comprehension. Yet it is by the exercise of reason we must judge of the validity of the claims of any system, purporting to be of divine origin; and of the meaning of a revelation acknowledged to be from God. As rational beings, we cannot do otherwise.

Christianity invites examination. Claiming to be of divine origin, it demanded attention and enquiry. It is a solemn duty, as well to endeavour to understand, as to obey it. Indeed, one can neither obey, or really believe in it, unless in some good degree we do understand it. We shall not render to God the homage, and the service which is proper and acceptable, unless we entertain some just views of his character, government, purposes, and commands.

To every unperverted, and unprejudiced mind, to every one of honest intentions, disposed to receive and obey instructions given by divine messengers, unfettered by human creeds, and not interested in the prevalence of any particular system, the fundamental and essential doctrines of revelation must recommend themselves, with a form and clearness not to be doubted or misunderstood. They who sincerely seek for truth, will find all that is important for practice or consolation: while the selfish and perverse will wander in error or uncertainty; closing their eyes against the clearest light, and seeking for objections to doctrines, which no honest mind of common sense can ever dispute.

The modern doctrine of universal happiness for all men alike, however they may conduct, and whatever may be their respective characters; denying a future state of retribution, and all punishment or suffering hereafter, for the most vicious and profligate; is so truly unreasonable and unscriptural, as hardly to merit a serious denial and refutation. No proposition, relating to the moral character of God, or the moral nature of man, can be more manifesily unfounded and absurd.

If man is a moral agent, he must be responsible for his conduct. He is a subject of merit or demerit, of reward or punishment, of happiness or misery, according as he shall have conformed to the unbiassed dictates of reason and conscience, and obeyed the laws of his great moral governor and righteous judge. There are laws to which the moral as well as the natural world is subject; and which, if violated or disregared, will produce disorder and evil. In the moral world, this evil is misery or punishment, which the being who has wilfully opposed the law of his nature and condition must suffer. That there is a natural (or, if it be better, by the will of God, a positive) but certain connexion between disobedience, or a violation of our moral nature and misery, and obedience and a salutary moral condition or happiness, every man of reflection and experience must have observed, or be convinced. The wilfully and habitually vicious are inevitably miserable. They need no argument to prove it.

But it will be said, then, they are punished here; and this is sufficient for all the purposes of justice and for the vindication of the righteous government of God. But do their sufferings lead them to reform? Do the evils to which they are subjected by their vices prevent further disobedience? and do they become penitent and holy from a sense of the evil of sin? No. The evil and suffering consequent upon immorality and vice may have a tendency to produce reflection, consideration and reformation. This, no doubt, is one benevolent design of the Deity. He has thus provided a preventive or a remedy, for misery. He would have his rational creatures consider the danger as well as evil of their vices. He would thus shew them the necessity of reformation and virtue, if they would be happy. But this is not the *necessary* result. As they are moral beings, and consequently free agents, it will not necessarily be so without doing violence to their peculiar character. Their destiny, in some measure, and to a certain extent, is in their own hands. Their own voluntary conduct is the source and cause of their moral condition, whether happy or miserable, Every man of reflection feels this to be the case. Good and evil are set before him. He is warned by reason and conscience that vice will produce suffering, and that virtue alone will give him true peace and joy.

It is indeed a most melancholy reflection, but we often see, that neither disgrace, suffering or positive punishment, deter men from repeating their evil practices, or lead to reformation. But, on the contrary, that they become more hardened, depraved and immoral. The moral sense is blunted, the moral powers are enfeebled, and the unhappy being plunges deeper in vice notwithstanding all his past sufferings. How then can we reasonably suppose, that this depraved vitiated being will escape punishment, or is qualified for future happiness? Can we believe that he will be sure totally to change his moral character at death; or that God will at once, at that time, suspend the course of his government toward man; and by a miracle deliver him from the natural effects of vice, or force him to become holy?

After death, man will still be an intelligent and a moral being; and the character he has acquired in a previous state of trial, must decide as to his future condition, whether happy or wretched. Without supposing any positive or arbitrary punishment for sin, the naturai consequence, we see even in this world, is misery. How is this to be averted, but by a thorough moral change of character? The evils of sin in a worldly view, are not all or the chief evils which attend it. These are seated in the mind and affections, and they will therefore remain after the dissolution of the body.

Some pretend, we are aware, that there will be no temptations to sin, in another state; and that, being rid of our animal bodies and passions, we shall be immediately and completely happy. But is this probable or reasonable? Oh, no. To be happy, the mind must be at peace with itself, its desires regular, and its affection placed on holy objects. Memory may torment, fear of an holy God may terrify, the affections may still be irregular, we may be placed in the society of wicked beings, and the favor of God we cannot appropriate to ourselves—And can we be happy in such a state? He who will pretend it, is ignorant of the nature of true happiness; he knows little of himself, and is altogether mistaken in his views of a perfectly just and holy Deity.

To deny the doctrine of future retribution, then, is to destroy all distinction between virtue and vice, holiness and sin; and goes also to the entire annihilation of the moral attributes of the Deity. But nothing is more plain, both from reason and scripture, than this, that God approves and finally rewards the righteous; while against the disobedient and unholy he will manifest his displeasure, the effects of which will be misery in the unhappy objects of it.

God has given sufficient indications of the evil of sin, by connecting with it various sufferings even in this world. But, as the present is a state of trial and discipline, and not of rewards and punishments, the full measure of suffering is not allotted to the wicked in this world. The righteous even suffer much here; often as much as the ungodly, though they are not subject to the remorse of conscience. And the most profligate and vile become so hardened as to feel little distress from their own minds, while wholly abandoned to lust and sin. But does not God see? and will not a holy God disapprove and punish?

If there is no difference between the evil and the good, between the unholy and the righteous, why has our merciful Father made provision for our instruction and reformation and sanctification? Why has he sent holy men to teach and warn, and exhort to virtue, but to save them from misery and to prepare them for happiness? If the wicked are sure to be happy, why send holy prophets, his son from heaven, and inspired apostles, to turn men from moral darkness to light, and from the power of sin and the service of satan, to serve the true God? Why do all this, except that obedience to the divine will is the only condition of future and permanent felicity? Why did the apostles devote themselves to the work of bringing men to the knowledge and obedience of the gospel, but because a holy life was necessary to their salvation? and that without repentance and reformation of a sinful, ungodly life, the wrath of God would abide upon them, and render them forever wretched?

But what says the Bible on this subject? "To the law and the testimony." Strange as it may appear to most men who read the scriptures with attention and without prejudice, the system of immediate and universal happiness is said to be taught by the gospel. That God is merciful and benevolent, it is our consolation to believe. That he has provided a divine teacher and Redeemer, we believe—so also, that he will forgive the sincerely penitent, who forsake sin and become habitually moral, obedient and holy. Those who are persuaded by the terrors of the law, or by the gracious offers of the gospel, to be morally good, become objects of his favor and qualified for true happiness. But that the gospel does not render all men penitent and obedient, our own observation teaches—and that those who will not hear and obey its instructions are subject to the divine displeasure and therefore to misery, we consider as plain a truth as is taught any where in the whole compass of nature or revelation. Let us then attend to the explicit declarations of Christ on this subject—"The hour is coming, in which all who are in their graves shall come forth; they who have done good to the resurrection of life, and they who have done evil to the resurrection of damnation." "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." "Come ye blessed of my father," (this is said to the righteous,) "inherit the kingdom prepared for you." But to the wicked, "depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." "And these, (it is added) shall go away into everlasting punishment, but the righteous into life eternal." "Fear not them who kill the body, but are not able to kill the soul; but fear him who is able to destroy both soul and body in hell." "The Son of man shall send forth his angels and they shall gather out of his kingdom every thing which offends and them who do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth." "Then will I profess unto them (the wicked) I never knew you, depart from me ye who work iniquity." "Ye generation of vipers, how can ye escape the damnation of hell." "He that believeth shall be saved, but he who believeth not shall be damed."

The language of the apostles is equally plain and decided. In making known the gospel to Felix, "Paul preached of righteousness, temperance, and of judgment to come." "To them who obey not the truth, but obey unrighteousness, God will render indignation and wrath, tribulation and anguish"—for "He hath appointed a day in which he will judge the world in righteousness." Is God unrighteous who taketh vengeance? How then shall he judge the world?" "It is appointed unto all men once to die, and after death the judgment." "We must all appear before the judgment seat of Christ to give an account of the deeds done in the body, whether they be good or bad." "While the servants of sin, what part had you in those things of which you are now ashamed? For the end of those things is death. But now being delivered from sin and become the servants of God, you have your fruit unto holiness, and the end everlasting life." "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor liars, nor coveters, nor drunkards, nor unjust shall inherit the kingdom of God." "I keep under my body and bring it into subjection; least when I have preached to others, I myself should be a reprobate, or cast away." "The works of the flesh are adultery, fornication, impiety, lasciviousness, variance, strife, wrath, malignity, schisms, envy, madness, drunkenness and the like, and they who do such things shall not inherit the kingdom of God." "The Lord Jesus shall be revealed from heaven, taking vengeance on those who know not God nor obey the gospel, who shall be punished with everlasting destruction from the presence of the Lord." "I charge thee before God and the Lord Jesus Christ, who shall judge both the living and the dead, at his appearing and kingdom." "Follow after him with all men, and holiness, without which no man shall see the Lord." "So lust when it hath conceived bringeth forth sin, and sin when it is finished or practised, bringeth forth death." "For the time cometh that judgment must begin at the house of God—and if it begin with us, what shall the end be of them who obey not the gospel. And if the righteous scarcely be saved, where will the ungodly and sinner appear?" "The Lord knoweth how to deliver the ungodly out of temptation, and to reserve the unjust until the day of judgment to be punished." "And the angels, who kept not their first state, he hath reserved in everlasting chains under darkness, unto the judgment of the great day; even as Sodom and Gomorrah, are set forth an example, suffering the vengeance of eternal fire." "He who is unjust let him be unjust still, and he who is filthy let him be filthy still; and he who is righteous, let him be righteous still; and he who is holy let him be holy still." "Blessed are they who do his commandments that they may have a right to the tree of life—But without are dogs and sorcerers (unbelievers and deceivers) whoremongers, murderers, and whoever loveth or maketh lie."

Such is the language of the Bible; and, after making all proper allowance for figurative expressions and for the difference between sensible and spiritual things, it is most manifest, that we are taught to expect a future judgment or retribution; when the sincerely and habitually righteous will be approved and exalted; and the profane, the impenitent, the unholy and vicious will be condemned, and suffer all that results from the disapprobation and displeasure of God, and from their own unholy passions and guilty consciences.

We are aware that it is attempted to avoid these and other passages of inspiration, by asserting, that there is no word in the original Greek which really signifies *eternal;* and that the terms translated hell, simply mean the state of the dead. As to the first, it is enough to know, that the strongest terms of the Greek language are used to express the duration of the misery of the wicked; the same as used to denote the period of the happy state of the righteous. "*Aionios*" signifies an eternal endless or inconceivably long period. And the word is used as well in speaking of the punishment of the disobedient and unholy, as of the reward and felicity of the faithful and virtuous—"These shall go away into everlasting punishment, and the righteous into life eternal."

That the holy scriptures teach most clearly and fully that the impenitently wicked will be miserable we think no honest man can possibly deny. And that punishment or misery do not always lead them to reform, is also undeniable. Why they do not repent and reform upon experiencing the evils of sin, is a different question; and is, indeed, of difficult solution. The only satisfactory account is, that man is a rational and moral being; a free agent, and accountable for his conduct; that it would be inconsistent with his moral agency to compel him to a virtuous and obedient course. The very idea, indeed, implies a contradiction and an absurdity. Man is and must be *voluntary* in his actions; and his own choice and purposes determine his character in the eye of reason and in the sight of God. If then instruction and warning, the exhibition and the experience of the evils attending vicious actions and unlawful designs, will not deter men from sin, they must be unhappy. It results from the nature of things and the character of man as a rational and moral being. So we are fully convinced, the holy scriptures plainly declare and teach. Nor do we, by this doctrine, limit the divine benevolence; not contradict or weaken the gracious promises in the gospel, of pardon and salvation to those who sincerely repent and become obedient and holy.

No learned Christian has ever pretended that *hades* meant *hell*, in the present reception of this latter word. It is used to denote the place of the dead, as in Acts ii. This is stated by *Pool*, *Doddridge*, *Campbell*, *Wakefield*, and others. The Hebrew word *Sheol*, usually has the same meaning. It was however used by ancient Jewish writers to denote a state of punishment and suffering, as it is employed in describing the place where the impious and abominable inhabitants of the old world are confined, who were destroyed by the deluge on account of their great degeneracy and gross vices. It conveys the idea of a place of most dreadful suffering and misery—the real extent and duration, we pretend not to determine. The Greek term, *Gehenna*, is somewhat similar, in its signification to *Sheol*, though of a different derivation. It evidently means a place of torment, or punishment. It can mean nothing short of this, when it is used to describe the condition of the rich man, after death, who had been luxurious, oppressive and cruel—"In *hell*, being in torment, he lifted up his eyes," &c. The term is supposed by most critics to be derived from the Hebrew Greek Hinnom; the valley of Hinnom; a place near Jerusalem, where, in early times the practice began and was long continued, of burning the bodies of malefactors, who had been executed for great crimes. There was scarcely a day, in which, from such an immensely populous city as Jerusalem, some criminals or criminal was not executed, and the body here consumed by fire. This was a fit emblem of the torment and destruction of the wicked in a future state. In similies of this kind, no writer means a perfect likeness or sameness. In the parables of our Saviour, the future misery of the wicked, and happiness of the good, are represented by various emblems. But they are not to be literally interpreted. Yet enough is clearly stated and taught to satisfy the candid, who love truth and goodness, and do not seek for difficulties or wish to cavil, that "the righteous shall inherit glory, and that shame and misery will be the future portion of the impenitent sinner."

I canot close, without requesting to the young especially, to read the word of God with care and attention; and to be candid, impartial and faithful in their construction of its general doctrine and tenor, and listen to its solemn warnings, before sin, with its insidious, treacherous, and hardening power, corrupt and blind you, so that you will confound all moral distinctions, and will deny the difference between good and evil. Your condition will then be hopeless—and the more hardened and impious you will be likely to become; and you will only "blaspheme the God of heaven, for all his judgments and your own misery." A LAYMAN.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, SEPTEMBER 24, 1824.

CHRISTIANITY IN INDIA.

In giving an abstract of the interesting correspondence between Dr Ware and Mr Adam, we had advanced, in our last, as far as the fifth question. The *sixth* question is as follows.—

"VI. *Of what denomination of Christians have the Missionaries been most successful; Catholic, Protestant, Episcopalian, Baptist, Trinitarian, Unitarian?*"

To which Mr Adam replies, that his information respecting the success of the Catholics, is limited, but that he thinks they are doing more in a quiet unostentatious way, than the Protestant missionaries have been ready to acknowledge. His answer, relative to the other denominations, we give in his own words.

"Of the Protestant orthodox sects, the Baptists have been the most successful; next to them the Episcopalians; and lastly, the Independents or Congregationalists. When the comparison is made between Trinitarians and Unitarians, the former have an overwhelming superiority, if merely the *number* of the converts is considered; but if regard is had to the *dispositions* of the educated natives in general, and to the *respectability*, *wealth*, and *learning* of those who openly encourage Unitarian Christianity without professing it, then the latter have a decided advantage; an advantage which will appear so much greater when it is considered that there never has been more than *one* Unitarian Minister in Bengal, that it is little more than *two* years since he embraced Unitarianism, and that during that period he has had to struggle with difficulties which have almost entirely prevented him from letting his voice be heard, or his principles known.

"VII. *What is the number of Unitarian Christians? And are they chiefly natives or Europeans?*

The reply to this question is so important, that we give it entire in the words of the writer.

"The number of Unitarian Christians in Calcutta, personally known to me, is not more than twenty, almost all of whom are Europeans, or the descendants of Europeans. Several of these have been prevented, by various causes, from taking an active part in promoting Unitarian Christianity; but the gradually increasing few, who have openly professed its doctrines, and zealously aided in their propagation, are highly respectable in point both of rank, talents, and character. With respect to the natives, some of them with whom I am well acquainted, mention a cause which, in their opinion, will probably for a long time operate, in some degree, to impede the progress of genuine Christianity, but especially to prevent the assumption of the Christian name, even by those who may be conscientiously convinced of the truth and excellence of the Christian religion, and who may publicly aid in supporting the Christian cause. It is alleged that the *Christian name* has been rendered, by the missionary converts, synonymous, in the opinion of their countrymen, with all that is ignorant, low, and deceitful; and that, therefore, no respectable native will choose, by assuming the same religious appellation, to identify himself with a class of people so generally, and, as is affirmed, so justly despised. To confirm this statement, I may add, that several natives, of distinction and wealth, openly assist me in my labours, who would on no account permit themselves to be called Christians by their own countrymen, but who, in their presence as well as in the presence of Europeans, express their approbation of the doctrines of Unitarian Christianity, and defend them when attacked. With respect both to Europeans and natives, it may be stated, that the time is so short since Unitarian Christianity has been professed in Calcutta, the resources of its friends have been so limited, and the odium excited against them has been so great, that few persons have had the subject fairly and fully presented to their attention; notwithstanding which, a decided impression in favour of its doctrines has been received by many individuals of both these classes who were previously unacquainted with them."

BOSTON FEMALE ASYLUM. The twenty-fourth anniversary of this institution, will be commemorated by the usual public exercises, in the Chauncy Place Church, this afternoon.—Sermon by the Rev. Dr Pierce, of Brookline. Services to commence at half past 3 o'clock.—The character and claims of this useful and interesting institution are generally known to our readers. To ensure a general attendance at the anniversary, it is therefore only necessary to name the hour and place of the meeting.

A very singular and amusing controversy has lately been carried on in the Providence papers relative to a prayer offered by Rev. Mr Ludlow, of Providence, at the public anniversary of one of the private Societies connected with the University. Complaints were made in the R. I. American that some parts of the prayer were pointed at some members of the Government and Corporation. This charge Mr Ludlow denies, and in self-defence as he says, publishes the prayer (precisely as written and delivered) in the American. The editor of that paper accompanies the prayer with some very pertinent remarks in which he still maintains his charges in relation to the prayer, and points out the objectionable passages. We unite with him entirely where he says "he cannot but consider a prayer a very improper vehicle for private views, or for insinuations against individuals."

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR. REED,

It will appear a fanciful theory, yet such is my opinion, that the kindly feelings and affections of our nature expand with greater strength and energy amid the solitude of the country, than in the city. In the latter, the thousand objects to which they extend naturally weaken their grasp on each; while in the former, the fewness of the objects which they *can* embrace, causes them to cling around those few, with all the deep, devoted energy of the soul;—as the ivy that springs in the forest grasps but feebly the *many* objects round which it entwines, while that which encircles *one* solitary tree, fastens closely round its trunk, shoots beneath its bark, and mingles its very being with that of the tree that supports it.

Such at least has been the result of the idle speculations of idler hours; and if visionary as the dreams of many a bolder theorist, it at least has an advantage these cannot always boast—it is harmless. At the distance of sixty miles from the city, we are naturally thrown more upon each other, upon the resources of our own minds, and strength of our own character. It was in order to strengthen these kindly and social feelings, that it was agreed, in imitation of our neighbors, to invite to a sort of *fete champetre* all the members of the parish, which with us comprises the whole town.

The place selected for this rural meeting, was a beautifully romantic and retired spot on the banks of a small river that winds through the town. The principal entrance to this place lies under a huge mass of rocks towering in wild sublimity over the path, crowned with tall pines and evergreens, waving sullenly over its top, or shooting from the fissures in its side. In the back ground, a thick clump of tall trees closed the view, from behind which, a ridge of lofty hills stretched far away in the distance, till at length their faint outlines could scarcely be discerned, where they mingled their blue tops with the dusky horizon. Tables were spread under the shade of the trees or covered with awnings of green branches; and temporary arbors and benches were scattered around.

Here then assembled the high and the low, the rich and the poor, the proud and the humble. The distinctions of wealth and situation were forgotten. All seemed united by one common sympathy—all countenances expressed one common feeling. Nothing could be more picturesque and beautiful than the appearance of this vast assembly. In one place appeared a merry, noisy group of young men—in another the clergyman of the town with a few grave old men, was soberly discussing the news of the day. Some were idly sauntering about, appearing to regard nothing with interest but the tables that spread upon the grass, seemed to promise goodly indemnification for long hours of patient abstinence. Others, scattered in groups upon the brow of the overhanging eminence, seemed enjoying the scene as mere spectators. In one spot some laughing, romping girls were busily engaged in swinging;—in another, a merry set was dancing. Here and there appeared some solitary individual leaning against the trunk of a tree, or stretched listlessly upon the grass, or glancing impatiently from his watch to the table, with that petulant expression, that unequivocally declared that it was time for supper.

This long desired summons was at length given. Then all appeared eager bustle and motion. It was truly astonishing to see with what celerity the far-scattered assembly was collected at that magic call; and still more astonishing to see with what rapid despatch every thing was disappearing before it. The emptied tables were soon deserted. Again the assembly was dispersed around, or in scattered groups idly sauntering about—the music struck up a lively air, and cheerful voices and conversation were again heard. Suddenly there was a deep silence throughout this vast assembly. All eyes were turned to a little eminence, now occupied by a cluster of persons, who seemed to have separated themselves from the rest of the assembly. Presently, the first low strains of the Vesper Hymn were heard, gently swelling upon the silence; but so soft and low, that they were almost lost in the vesper strains of the birds, that were perched around. Nature was mingling her praises with man's. Above—below—around—from the rough rocks and the everlasting hills, the voice of praise arose.

Stronger and deeper the strain went on—as the low amen was heard, at first just mingling with the music, then swelling louder and stronger, till the full chorus burst upon the ear. It was like the voice of the ocean that it represents, when the long wave that is heard at first, muttering low and at a distance, breaks in its power upon the shore.

Nothing can be more grand and imposing than a scene like this. There God was worshipped in his own temple. The voice of thanksgiving was breaking the silence of the wilderness. The sun which for some minutes had been struggling amid a black mass of broken clouds, now broke forth in its full setting splendour; and as the last amen pealed upon the air, and was echoed for a moment from rock to rock, it sunk cloudless behind the hills; as if a propitious omen that the incense of praise was heard and accepted. As the last echo died away, the assembly, which as if by the wand of an enchanter had been held silent and motionless, seemed again restored to life and animation. The dispersing party was seen whitening the neighbouring hills and spreading around in every direction. A few moments, and the retiring voices gradually died away, or were only heard distant and at intervals. Here and there appeared some solitary group slowly winding round the hills, or appearing at intervals through the opening in the wood. Silence and solitude resumed their reign, and darkness closed over the tranquil scene of the "village meeting."

T.

We have been politely favoured with the following notice of the Ordination and Dedication services at Hallowell, by a gentlemen present on the occasion—

"DEAR SIR—I send you an order of the services, at the late ordination of Rev. STEVENS EVERETT, of Hallowell; and dedication of the new Church erected by the Society there. It was a highly interesting occasion. The two services were combined. The Dedicatory prayer by Mr Bartlett, and the sermon by Mr Walker, had both reference to the dedication of the House. There was a numerous, highly respectable, and most attentive audience: and the music, which was chiefly in *chanting*, was exceedingly beautiful and touching. It is with us a novelty to chant, and I wish, from the delightful specimens we had of it there, that it could be extensively introduced."

ORDER OF EXERCISES

At the dedication of the new church in Hallowell, and the Ordination of the Rev. S. Everett, September 15. 1824.

Psalm xxiv. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and establsshed it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek thy face, O God of Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?

The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory?

The Lord of hosts, he is the King of glory.

Dedicatory prayer, by Rev. Mr Bartlett, of Marblehead.

Chant. We praise Thee, O God, &c.

Sermon, by Rev. Mr Walker, of Charlestown.

433 HYMN.—*Old Hundred.*

1 Great God! the followers of thy Son,
We bow before thy mercy-seat,
To worship thee, the Holy One,
And pour our wishes at thy feet.

2 O grant thy blessing here to day!
O give thy people joy and peace!
The tokens of thy love display,
And favors that shall never cease.

3 We seek the truth which Jesus brought;
His path of light, we long to tread;
Here be his holy doctrines taught;
And here, their purest influence shed.

4 May faith, and hope, and love abound;
Our sins and errors be forgiven;
And we, in thy great day, be found
Children of God, and heirs of heaven.

Consecrating Prayer, by Rev. Mr Parkman, of Boston; Charge, by Rev. Dr Nichols, of Portland; Right Hand of Fellowship, by Rev. Mr Brazer, of Salem; Address to the Church, by Rev. Mr Robinson, of Eastport; Concluding Prayer, by Rev. Mr Nichols.

FOR THE CHRISTIAN REGISTER.

THE AGED PASTOR.

It was a lovely Sabbath morn—the sun
Shone on the village spire with gladsome ray,
The toils and labours of the week now done,
The rest and stillness of this sacred day
Are hail'd by all with joy; all wend their way,
Clad in their best attire, towards that door,
Which, opening wide, invites to praise and pray;
They enter, and the sound of footsteps heard no more
A placid stillness reigns the congregation o'er.

All eyes are bent towards the desk where stands,
His hair bleach'd by the frosts of four-score years,
A venerable old man—his aged hands
Are rais'd to Heaven in fervent prayer—the tears
Bedew his wither'd cheeks for those so dear
Who ne'er again will there behold his face;
He feels and is assur'd that death is near,
That the grim tyrant steals with slow unerring pace,
And soon shall he be clasp'd in his stern, chill embrace.

Why are the eyes of all with one accord
Bent on that face, wherefore does the deep sigh
Convulse each breast? Because the voice of God
Has summon'd one so much belov'd, the hour is nigh
When that dear voice so often rais'd on high
In supplication, shall be heard no more
Within these walls; and e'en that placid eye,
That shone so bright and clear in days of yore,
Touch'd by death's damp, cold hand, will beam on earth no more.

As he walks forth, the sacred labours o'er,
His tottering steps upheld by childhood's arm,
The youth crowd round him to behold once more
Him who protected them from sin and harm,
And he is forc'd to stay his steps awhile
To bless those infants, who, with eager haste,
Press to behold that face, to share that smile,
The sweet reward of all their little troubles past,
Which no one but the good is e'er allow'd to taste.

Thrice happy man! thy race so nearly run,
The glorious prize is full display'd to sight,
The labours of this toilsome life now done,
Soon in the realms of everlasting light,
Thou'lt share the bliss of those who with their might,
Have kept their lips from guile, their hearts from sin;
And, mayhap, with unspeakable delight,
Thou'lt watch the steps of thy loved people still,
Guide them to every good, and shield from every ill.

ECHO.

GENERAL INTELLIGENCE.

PRESIDENTIAL ELECTION.

Considerable effort has been made in Massachusetts to defeat the plan of the Legislative Caucus, held at the last session of the General Court, for the purpose of designating Electors. Conventions have been held, in different parts of the State; and resolutions have been passed to support Governor Eustis, and Ex-Governor Brooks, as the two electors at large. It appears, by the following short paragraph, that these gentlemen have declined being considered candidates for the office of Elector.

We are authorized to state, that Governor Eustis and Governor Brooks decline being considered candidates for the office of Elector of President and Vice President of the United States. *Cent.*

It has been generally considered that the censure which the New York Legislature passed on their Governor, for calling them together at their late session, was an evidence of the popularity of Mr Crawford with that body, and that the 36 Electors to be chosen by them would vote for Mr C. for the next President. Some circumstances have lately occurred which render that opinion doubtful. The following article has lately appeared in the Worcester Spy, where it is said to have been published on the authority of one of the majority of the N. Y. Legislature.

"DEAR SIR—Much having been said about the votes of this state, and some having supposed that the last meeting of the Legislature had given proof that the friends of Mr Crawford were a majority, I can assure you, Sir, that this is not the case. There is a handsome majority in the Legislature opposed to Mr Crawford; and although I do not think any one Candidate has a Majority of the whole, yet I do know that Mr Adams has more than any other one, and he will, most certiainly, get the votes of this State."

The writer also says, that "not less that twenty-two of those who voted to censure the Governor are opposed to Crawford," and adds in conclusion, "I have taken unwearied pains to ascertain the strength of parties, and am confident that I am correct."

Mr Secretary Crawford on Tuesday resumed the transaction of business at his office. It is now a year and a day since his late illness commenced. This severe and painful dispensation he has borne with a fortitude and philosophy which prove him to be equal to any trial that human nature can bear. His restoration to health is hailed by his friends with joy and gratitude, and by his fellow-citizens generally with sincere satisfaction. *Nat. Int.*

GEN. LA FAYETTE.

The General left New York on the morning of Wednesday, the 15th inst. on his way up the Hudson. The fete at Castle garden, which took place on Tuesday evening, is said to have been splendid and imposing, beyond any thing that has ever been seen in this country. On his way up the Hudson he stopped at West-Point, where he dined on Wednesday. He stopped also at Newburgh and Poughkeepsie; where he was received with the usual attention and enthusiasm. The General landed also at Claremont and Catskill, and arrived at Hudson on Friday, at about 10 o'clock At Albany, as well as at all the places which he visited, he was honoured with all the attentions that might be expected from enthusiastic respect and gratitude. It was expected that on his return, he would be in New-York on Monday last.

The Halifax Free Press thus notices the arrival of Gen. La Fayette in this country. It is highly pleasing to witness this just tribute of a foreign Journal to the character and prosperity of our country, and it is certainly a duty to respond to, and endeavour to reciprocate the good feelings which this friendly notice indicates:—

"In another part of our paper will be found an account of the landing in the United States of the Marquis La Fayette, he has been as far to the northward as the City of Boston, and every where was received with the most marked and enthusiastic respect and admiration. It were impossible to describe what the feelings of that gallant nobleman must be, upon revisiting a country in which he first distinguished himself in the cause of freedom; a country which owing to a succession of fortunate events, has made the most rapid progress in opulence, in power, and in the cultivation of the arts and sciences; at beholding towns teeming with population, where he left a wilderness, inaccessible to all but its ferocious and savage inhabitants; and at finding exerted the utmost efforts of art, in opening by means of roads and canals, and by the aid of steam, communication with the most remote and distant settlements."

MR PERKINS. An article lately appeared in the New York Patriot, in which it was stated that a Mr Hawkins was the inventor of the new mode of generating steam; that he obtained a patent for it in 1816, and that Mr Perkins, of whose invention so much is said, was only a copyist of Hawkins, &c.; and also that Mr P. had told a Mr Sellers of Philadelphia, that he intended to go to England and bring to light there an improvement so much neglected as Hawkins' had been.

Mr Perkins, after observing that he had noticed the statement in the New York paper, writes thus to the editor of the New York American—

"At this distance I am of course unable to decide whether the source whence this extraordinary statement proceeds is calculated to give it credit and authority in the United States or not.

But however this may be, such is its malevolent and groundless nature, that I conceive it due to truth and my own character to declare publicly and without delay, that *the said statement is wholly false and unfounded.*

Situated as I am, I could wish to leave this, with other interested calumnies, which, during my absence have been put in circulation against me in my native country, altogether unnoticed. But I cannot expect to preserve the public confidence if I permit assertions so directly impeaching my integrity, to pass without correction. I shall therefore take immediate steps to bring the persons responsible for the statement in question to a legal account, and request a suspension of public opinion on the subject till the issue of a trial.

JACOB PERKINS.

London, July 30, 1824."

Mr Fuller, the present Representative in Congress from Middlesex district, declines being a candidate at the approaching election. *Patriot*

SUMMARY.

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SUMMARY.

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Foreign Missions. The American Board of Commissioners for Foreign Missions held their fifteenth Anniversary meeting in Hartford, last week.

It appears from the statements of the Treasurers, that the expenditures, in the course of the year, ending Aug. 31, 1824, were $54,157-05, and that the receipts, during the same period, were $47,483 58.

We are happy in being able to state that Mr James D. Green has accepted the *unanimous* invitation of the 2d Congregational Society in Lynn, to become their pastor.

We understand that the Ordination will take place on the 3d day of November next.

We understand that Mr William H. Furness has received a unanimous invitation to become the minister of the Unitarian Society in Philadelphia.

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It is expected 22 new vessels will have been sent to sea from Canada this fall—and it is calculated that ship building will be more brisk the ensuing winter than usual.

Canal Across America! A N. Orleans paper advocates with great zeal the formation of the long projected Canal between the Atlantic and Pacific—and says the rivers Chirambira and Atrato approach within four miles of each other—the immediate ground being a dead level, and sometimes overflowed from each river.

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A bill for the more complete amelioration of the condition of slaves has been passed by the House of Assembly in Barbadoes.

Sea-Serpent Again! The following account of this animal is taken from a statement furnished us by Mr Philip Lefavour, the skipper of a fishing vessel, belonging to Marblehead. It is the most particular account we have yet seen, and as its authenticity is beyond dispute, it must satisfy the incredulous, on this subject, that there is a monster in the sea resembling a serpent.

"While on their late voyage, and about 6 leagues from Marblehead, they fell in with him, and he was so near, that the skipper, when standing at the helm, was obliged to incline his body to look over upon him. He continued so near the boat long enough to be harpooned an hundred times. The skipper and crew were satisfied that his back is perfectly smooth, and that the protuberances heretofore attached to it, are owing to his undulating motion. His tail is blunt as though it were cut sqnare off, and of whitish color, gradually becoming darker till it exhibits the blackness of a black snake. He shifted his posture several times, sometimes laying at full length, when he appeared over sixty feet, at other times assuming a spiral form, resembling the worm of a still. He changed his posture very easily.—His whole appearance was terriffic, though he seemed harmless.

The correctness of this statement may be depended on, for the skipper and crew are men well known in Marblehead, and their veracity has never been impeached. *Salem Obs.*

FOREIGN EXTRACTS.

SPAIN.

From Gibraltar.—Capt. Butler, from Gibraltar, informs, that he learnt from a respectable gentleman at that place, that a patry of 4 or 500 banished Spanish Constitutionalists had landed at Tariffa, a fortified town on the north side of the Straits of Gibraltar, and being joined by the garrison, made themselves masters of the place on the 4th August:—That Gen. O'Donnel sent two companies from Algeziras on the 5th to suppress them; but they too joined the Insurgents;—That about thirty individuals who had been arrested at Algeziras as accomplices in the revolt at Tarriffa, and sent for Ceuta, had been met by a boat from Tariffa, and released:—That two French frigates and a Spanish sloop of war commenced the Cannonade of Tariffa, on the 17th, but owing to a gale of wind and the current, they were obliged to bear up for Algeziras where they arrived the same day, and had not resumed their operations on the 8th:—That it was reported, that a body of French troops from Cadiz had advanced on Tariffa:—That on the night of the 7th, a body of 200 Spanish exiles, who had been living on board various craft in the harbour of Gibraltar, had sailed in small vessels to effect a similar enterprize to that at Tariffa, in the neighbourhood of Malaga.

Capt. B. further informs, that on the 11th August, when abreast of Tariffa, he saw and heard a cannonading on the hills back of the town, and could plainly see the course of hot balls, or rockets; and that the island and town of Tariffa appeared perfectly quiet;—from which he concluded that the Constitutionalists had not only made good their landing, but had gained a footing on the main:—That after a short interval, the cannonading recommenced about thirty minutes after midnight and about half-past two in the morning had become tremendous, mingled with heavy and continued vollies of musketry! and that the firing continued till 8 A. M. at which time it was lost in the distance.

BRAZIL.

Alfred P. Edwards, Esq. Passenger in the Sultana from Rio Janeiro, is bearer of despatches for Government, and for the Brazilian Charge des Affaires. He left on the 8th of August, and represents that the political affairs of that country were in a very unsettled state. Neither party has confidence in the Emperor. The old Portuguese residents of the Brazils, have all concentrated at Rio, and they are the principal supporters and advisers of the Emperor; they, however, consider him as a renegade, but as a matter of policy make use of him to answer their purpose. The Brazilians have lost all confidence in him; they think that the course which he has been pursuing will finally end in the surrender of the country to his father.—And whenever a Portuguese squadron or force appears on the coast of sufficient strength to warrant it, he will make the attempt. He has been using every exertion to do away this impression, by Proclamations and other public acts, but all to no effect.

All the northern provinces, from the Amazon to Babia, were hostile to the Emperor and would not acknowledge his new constitution. Gen. Carvallo, the Governor of the province of Pernambuco, who is reputed to be a man of talents and of firm republican principles, is at the head of the opposition party. He has recently recommended to the people to call a convention, to meet at some central part for the purpose of forming a constitution and to establish a government for themselves.

The Emperor has secured the navy, and the confidence of the army, which he has about him, consisting of about 7000 regular troops, mostly black—He keeps them well clothed and regularly paid, by this course he has secured their confidence.

About the 20th June information from Lisbon was received, stating that the expedition intended against the Brazils, had been given up for the present. Upon the receipt of this information, a new decree was issued, ordering the renewal of the blockade of Pernambuco, and a squadron of five vessels was again renewed. About the 20th July the informntion from the northern provinces was of so alarming a nature to the Emperor, that he conceived it necessary that immediate steps should be taken to endeavour to put a stop to the current of political events which are there setting against him. Therefore on the 26th July, an embargo was laid on the shipping at Rio de Janeiro, and all the vessels of war then in port, were immediately prepared for sea, and a general press for seamen took place *without respect to nation*. On the 3d August an expedition sailed, consisting of one 74 and four other vessels of war, with a number of transports, haying on board 2000 troops, under the orders of Gen. Lima; and the squadron under the command of Lord Cochrane. Its object is to make a landing near Pernambuco. The Pernambucans are represented to be in strong force, with a rich treasury. On the 3d Aug. the first blockading squadron of Pernambuco, under the command of Com. Taylor, reached Rio Janeiro, and orders were immediately given to have those ships prepared for sea. Every exertion was making to get them in readiness to sail in the course of a few days, with a military force. Its object was against the Scarras, which had recently sent back to the Emperor the Governor which he had sent them, saying that they preferred governing themselves. Admiral Jewett would command this squadron.

On the evening of the 3d of August, by an order from the Emperor, a great display of rejoicings commenced, and *continued three days*, in consequence of the *birth of a Princess*. All public offices were closed and all business suspended; and on the 9th the child was to be baptised, and all business *again to be suspended for three days more*.—Mer. Adv.

Pirates. Capt. Rogers of the brig Augusta, which arrived at Salem, on the 16th, gives a very unfavourable account of the state of things in the West India Seas. The following is from the Salem Gazette.

There is as much danger from the pirates now, round the Island of Cuba, as there has been at any time before. Scarcely a vessel passes the Bahamas but is molested or chased by them, and at the present moment the wrecks of 12 vessels lie on the coast of Cuba, between Moriel and the Bay of Honda, an extent of coast not exceeding 40 miles.

"There is not the smallest doubt," says Capt. Rogers, "that piracy is countenanced by the merchants at Havana, and that a complete system is arranged amongst them. I have heard several Spanish gentlemen say, and I believe it is the opinion of the most of them, that piracy on our vessels is a justifiable reprisal for the assistance given by our countrymen to the Colombians, and the only means they have of redress."

Capt. Rogers also confirms every particular respecting the capture and brutal treatment of the crew of the brig Henry of Hartford.

Capt. Copeland, of the sch. Macdonough, from St Thomas, arrived at this port yesterday, states that in coming out in the passage between Green and Snake islands, he discovered a boat with 10 or 15 men, making towards them. Having on the previous voyage been attacked in nearly the same place and robbed of about $800, he had this time prepared himself for a similar attack, and after placing a musket in the hands of each of the passengers and men, waited until they approached within half pistol shot, when he hailed them, and got for an answer a volley of musketry. He then gave orders to fire, which was promptly enforced to the number of five rounds, when the gentlemen finding the sport rather hot, hauled off.
Philadelphia D. Adv.

The National Gazette gives the following anecdote, on good authority from Cuba, with the remark that "The government of Spain has no real power in the West Indies."

"The brig Marte, Lieut. Apodaca, was commissioned to go to Sugar Key, in quest of a traitor, by name Rodriguez. On arriving, the place was found in possession of pirates, in considerable number; so much so, as to alarm the commander, and he adopted the expedient of communication with them by a flag of truce! demanding Rodriguez. The captain of the pirates returned an official communication that the man had appeared there, but had departed, &c. &c.; and in token of esteem, sent a present to the ship's company of the Marte, by way of refreshment, consisting of gin, cheese, &c. robbed from sundry vessels, and some vegetables, which were accepted!! The next day the Marte fell in with the brig Voluntario, upon the same service; and instead of going in company to root out the marauders, both vessels came to Havana to tell the news, bringing with them a small sloop as prize, which the pirates had gave to them!! This requires no comment."

ENGLAND AND ALGIERS.

Peace. The British boom-ketch Infernal, was spoken on the 18th August, on her return from Algiers, the object of the expedition having been effected by the Dey's submission to the terms dictated by Sir Harry Neale. The squadron off Algiers had been ordered to Portugal.

Latest from Europe. The ship Albion, Lee, which arrived at this port on Wednesday, in thirty-two days from Amsterdam, brought Amsterdam and Harlæm papers to Aug. 19. They contain Madrid dates to Aug 6, but no intelligence of importance from that quarter. The news of the greatest interest is of the capture of the island of Ipsara by the Turkish capitan Pacha.—He left Mitylene for Ipsara, July 2, and on the 3d, began a cannonade from his fourteen frigates, which in three hours dismounted the Grecian batteries, and the Turkish troops, to the number of 14,000 landed. The Greeks all retired to a strongly fortified fort in the centre of the island, which on the following day was attacked by the Turks. On the 5th at noon, the fort blew up, whether from design or accident is not known. There are several accounts of this tragical event, which vary in the particulars, but all agree that there was an indiscriminate slaughter, and nearly all the Greeks perished. *D. Adv.*

From the Merchants' Hall Books.

Accounts from Zante, to the 18th July, state that Ipsara had fallen into possession of the Turks. It was said that the Russian Ambassador at Constantinople, had granted permission to Russian merchant vessels, to transport Turkish troops to Ipsara, and that the Captain Pacha had offered 1000 sequins each to 1500 Arnauts, in the service of the Greeks, to aid him, which they accepted.—To these causes the Greeks attributed the fall of the place. It was also stated that the Greeks at Ipsara, having discovered the treachery of the Arnauts, and giving up all hope of defending the place, heroically set fire to the magazine in the fortress, and blew up all together, crying "Long live the Greeks."

New York, Sept. 20. Letters received from Gibraltar, by the Lucinda, give us further particulars of the efforts of the Constitutionalists to re-establish liberty in Spain. The following is an extract, under date of 13th Aug. at Gibraltar: "There is every reason to believe that a simultaneous struggle has been planned throughout Spain, and if in other quarters they have been as successful as at Tariffa, '*God take good king Edward to his mercy.*' The Constitutionalists have been completely successful there—a strong body of French marched from Cadiz to attack them—they suffered them to advance to the second gate, when they opened a most destructive fire upon them and routed them in every direction: the French commander is among the killed—Algeziras is crowded with the wounded French of that expedition. A boat has been sent from this garrison to Tariffa, to ascertain the state of affairs there, and has returned with the particulars, in every respect glorious to the Constitutional cause. Even the women took an active part against the French.

"We have accounts from various parts of Spain, and all combine to show that great events are following apace; but I shall repeat nothing to you but what is official. Wherever the Constitutionalists go they triumph completely. The struggle is dreadful; for their enemies, as they observe, expect but little mercy: all Spain is now in arms, and although the period of revolt is most unfortunate, (just as they were about securing the vintage) they abandoned their limited crop for a nobler harvest. The cry again is, 'viva la constitution, death to the Frenchmeu.' We are on the *rack of anxiety* here, and every hour brings us fresh assurances, that in a short period Liberty will once more wave her banners over Spain, and her enemies be driven beyond the Pyrenees. The proclamations issued from Tariffa are calculated to rouse every Spaniard; a few only have reached us here, but they are sought after with such avidity that I find it impossible to procure one to send to you. They are ingenious—not a word is said about the king; every thing is directed against the 'French, the foreign foe, in the very bosom, and eating out the vitals of Spain.' In the affair of Madrid, which seemed the signal, a great many French were killed. If this conveyance is detained a day or two, I will be able to give you some interesting particulars; at any rate, my next will; till then, look on Spain as you would on a volcano, threatening by its inward thunders an immediate eruption."—*Gaz.*

MARRIED,

In this city, on Sunday morning, the 12th inst, Mr John Roberts to Miss Olivia C. Wilson.

In Scarborough, on Thursday evening last, Grenville Mellen, Esq. of North Yarmouth, to Miss Mary K. Southgate.

In Beverly, Mr Joseph Woodberry, jr. to Miss Zilpha Thissel; Mr John G. Butman to Miss Betsey Trask.

In Salem, Mr Benjamin Knight to Miss Abigail Keith.

DIED,

At Hingham, 6th inst. Miss Martha, daughter of Mr Seth Thaxter, aged 23.

On Saturday last, Sarah E. Waite, aged three years and six months, youngest daughter of Thomas Waite.

On Friday last, Mr Isaac Durell, aged 62. His death was occasioned by a fall from one of the Stores which he was taking down on Codman's wharf, on Thursday afternoon.

In Beverly, Mrs Elizabeth Conant, wife of Mr Israel Conant, aged 50; Miss Nancy Davis aged 26.

In Lynn, Mr John Moulton, aged 42.

In this city, on Thursday, Mrs Eliza Meriam, wife of Mr Artemas Meriam, aged 33—a very amiable and worthy woman.

On Thursday, the Hon. Stephen Hooper, formerly of Newburyport, and one of the present Board of Aldermen.

In Sullivan's, Island Mr William, son of Joseph Eveleth, Esq. aged 25.

In Brooklyn, Conn. on the 14th inst. Rev. Josiah Whitney, D. D. aged *ninety-four* years.

At St Jago, Cuba, Edward W. Tilden, son of Mr Benjamin Tilden, of this city, aged 24.—He was universally beloved by all who knew him.

At New Orleans, Mr Benjamin Fiske, of Boston, aged 24; Mr John Noble of Massachusetts, aged 35.

At Alexandria, Capt. Peter Rosseau, master of brig Ann, of Boston.

At New Orleans, Mr Edward C. Hussey, chief mate of the ship Leander, of Nantucket.

At New Haven, Conn. Mr Sebastian M. Dutton, editor of the National Pilot, aged 25.

Drowned on Saturday morning, by the upsetting of a boat in the harbour, near Long-wharf, Capt. Joseph Stone, of this city, a member of the Common Council.

The number of deaths in Boston, during the week ending Sept. 18th was forty-five.

DR CHANNING'S SERMON.

FOR SALE at the Counting Room of the Christian Register Dr Channing's Sermon at the ordination of Rev. Mr Gannett. A few copies are left containing the Memoir and Appendix. The sermon is also now for sale, or may soon be obtained, of Glazier & Co. Hallowell; S. Johnson, Portland; J. W. Foster, Portsmouth; C. Whipple, Newburyport; Cushing & Appleton, and Whipple & Lawrence, Salem; C. Harris, Worcester; J. Shepherd, Amherst, N. H.; J. Prentiss, Keene, N. H.; E. Collier, Plymouth; G. Dana, Providence, R. I.; B. Armitage, jr. N. York; J. Mortimer, Philadelphia; and Etting Mickle, Baltimore.

A cheap edition of the Sermon is this day published, to accommodate societies and individuals who purchase for distribution. Price $8 per hund. $1,20 per dozen. Sept. 24.

Important Correspondence.

JUST published, and for sale at this office, price 50 cents, "Correspondence relative to the Prospects of Christianity, and the means of promoting its reception in India."

"The following Correspondence, on a subject, always interesting to the Christian community, and peculiarly so at the present time, is laid before the public, in the belief, that the information, which it contains, will be useful, in communicating more distinct views, than are generally possessed, relative to the prospects of Christianity in one quarter of the world; and that it may assist in giving such a direction to the efforts of Christians to propagate their religion in heathen countries, as shall yield a hope of better success, than has been yet experienced.

"The profits of this publication will be wholly applied to the purpose of aiding the cause of Christianity in India."

GENEVA CATECHISM.

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Miscellanies.

HYMN TO THE STARS.

Aye, there ye shine, and there have shone
In one eternal 'hour of prime,'
Each rolling, burningly alone,
Through boundless space and countless time;
Aye, there ye shine—the golden dews
That pave the realms by seraphs trod;
There through yon echoing vault diffuse
The song of choral worlds to God.

Ye visible spirits! bright as erst
Young Eden's birthnight saw ye shine
On all her flowers and fountains first,
Yet sparkling from the hand divine;
Yes, bright as then ye smiled to catch
The musick of a sphere so fair,
Ye hold yon high immortal watch,
And gird your God's pavilion there.

Gold frets to dust,—yet there ye are;
Time rots the diamond,—there ye roll,
In primal light, as if each star
Enshrined an everlasting soul!
And do they not—since yon bright throngs
One All-enlight'ning Spirit own,
Praised there by pure sidereal tongues,
Eternal, glorious, blest, and lone?

Could man but see what ye have seen,
Unfold awhile the shrouded past,
From all that is, to what has been,
The glance how rich, the range how vast!
The birth of time—the rise, the fall
Of empires, myriads, ages flown,
Thrones, cities, tongues, arts, worships,—all
The things whose echoes are not gone.

Ye saw rapt Zoroaster send
His soul into your mystick reign;
Ye saw the adoring Sabian bend—
The living hills his mighty fane!
Beneath his blue and beaming sky
He worshipped at your lofty shrine,
And deemed he saw, with gifted eye,
The Godhead in his works divine.

And there ye shine, as if to mock
The children of a mortal sire;
The storm, the bolt, the earthquake's shock,
The red volcano's cataract fire,
Drought, famine, plague, and blood, and flame,
All Nature's ills, (and Life's worse woes,)
Are nought to you—ye smile the same,
And scorn alike their dawn and close.

Aye, there ye roll —emblems sublime
Of Him whose Spirit oe'r us moves,
Beyond the clouds of grief and crime,
Still shining on the world he loves;—
Nor is one scene to mortals given,
That more divides the soul and sod,
Than yon proud heraldry of heaven—
Yon burning blazonry of God!

GEN. LA FAYETTE.

We do not intend to occupy our paper exclusively with what relates to this man; but after all that has been published we observe that the public generally are but imperfectly informed of his history, with the exception of that part of it which is incorporated with the history of this country. We have seen several short sketches of his life, but they are quite imperfect and some of them materially incorrect. We have therefore transcribed, with frequent abridgements, the following article from the *Biographie des Hommes Vivants*. The work is not one remarkable for its partiality to men of liberal principles, yet the article is we think the most satisfactory of any biographical notice of him which we have seen. The parts of the article which we have not translated, are in general the reflections of the author, which are not very material, and are omitted merely to shorten the article. *Daily Adv.*

Marie-Paul-Joseph-Roch-Yves-Gilbert-Mottiers de La Fayette, was born in Auvergne, in the year 1757, of one of the most ancient families of that province. He married in 1774 Mademoiselle de Noailles, daughter of the Duke d'Ayen, Captain of the Body Guard. At that time he was in possession of a considerable fortune. Before the intention which had been formed by Louis XVI. to assist the Americans, was known, La Layette privately equipped a vessel, which was filled with arms, and escaping the vigilance which watched him, sailed to America. There he served, first merely as a volunteer in the revolutionary army, without any design except that of gaining distinction as a soldier. Rochambeau, who was despatched to that country at the head of a body of French auxiliaries, having observed his courage and activity, gave him the command of a corps of volunteers, who joining themselves to the inhabitants, contributed much to the success of the American Revolution. During this struggle the young La Fayette signalized himself in so brilliant a manner that he became the friend of the illustrious Washington. Independence being established, he returned to France with the office of Field-Marshal, loaded with testimonials of gratitude from the Americans, and filled with sentiments of liberty which the success of that people and their republican deliberations had given rise to in his mind. He was received with a sort of enthusiasm. Nothing was talked of but La Fayette, his glory was every where sounded, and his portrait was every where to be seen. At the convocation of the States General he was chosen deputy to that assembly, without opposition, by the nobility of Auvergne, and he came there suported by the public opinion. At that time a constitution was called for on all sides. M. de La Fayette, who afterwards placed himself in the first rank in constitutional enterprises, did not speak on this occasion. He continued to sit with the majority of the nobility in their own chamber, until the 27th of June, when the King, alarmed by the boldness of the Revolutionists, commanded that order to unite to the two others. La Fayette protested, with the majority of his order, July 3d, 1789, against every thing which was done contrary to the principles of the monarchy, and the individual rights of the orders—and he even demanded that an act should be passed by the chamber as well as his colleagues of the Auvergne nobility, declaring that they had done all in their power to support the system of voting by orders. It is certain that it was not until all these efforts had proved fruitless, that he determined to join the *National Assembly*. As its mandates were imperative, he would not take part in its deliberations until he had obtained from his constituents new powers in which this clause was not stipulated. He demanded leave of absence in order to solicit this, and it was not until his return that he began his revolutionary career. July 11, 1789, he proposed a declaration of rights, which was much applauded. It was in moving this declaration that he made the remark, that when tyranny is at its height, *Insurrection becomes the most holy of duties*. The sitting of July 11, drew the public attention still more upon La Fayette, and from this day may be dated the immense power which he acquired. At this period the Court was making military preparations which seemed to announce the intention of dissolving the assembly by force. The evening of July 12, a violent insurrection broke out in the capital, which had for pretence the dismissal of M. Necker. The 13th, Lally Tolendale and Mourrier passed a decree that the public debt was put under the guardianship of the honor and loyalty of the French. La Fayette obtained an addition to this decision, that the ministers who were to be appointed by the king were, as well as all the civil and military agents, responsible for any undertaking contrary to the rights of the nation, and the national assembly. After the deliberation, which was very late, the assembly continued to sit all night, M. La Fayette presiding over it, in the place of M. Le Franc-de-Pampagnan, Archbishop of Vienne, who on account of his extreme age could not fill an office so fatiguing. July 15th, he was chosen by the Commune of Paris, Commander of the Parisian Militia, which was almost immediately after called the *National Guard*. The young general accepted this nomination, and drawing his sword, made a vow to sacrifice his life to the preservation of that precious liberty the defence of which they had entrusted to him. Every thing was then in trouble and confusion; not only those who had nothing to lose, but those who had much, helped to keep up the state of disorder. Notwithstanding his extreme popularity, he was not able to save Foulon, whom he had taken under his protection. October 5, a new insurrection having broken out, the French Guards appeared again in the front of it, and summoned him to lead them to Versailles, not to ask for bread, like the women by whom they were surrounded, but to revenge themselves, as they said, for the insults which had been offered to the cockade and to the national colours. M. La Fayette endeavoured in vain to turn them from their project. He repaired to the square, mounted his horse, placed himself at their head and harrangued them, but without success.—Cries of *to Versailles, to Versailles*, interrupted him, he could not make himself heard. At last he told them, that being only head of the armed force, he could not act without orders from the representatives of the commune. The latter immediately sent an order for him to go to Versailles. The populace no sooner learnt this decision than they set forward, and began the disorders at Versrilles before the National Guard could be re-assembled. This body arrived about eleven in the evening, commanded by La Fayette, who ordered all the posts to be occupied. Thinking there was nothing to fear, he went to take some repose, having assured the king and queen that tranquility was restored. But at six in the morning the castle was attacked by the mob, who had introduced themselves through the gardens. Three body guards were murdered, and the queen, forced to fly half dressed, was near being assasinated in her bed. La Fayette, awoke by the general noise and the cries of the multitude, arrived at last, placed himself at the head of the granadiers, and expelled from the castle the ruffians who had introduced themselves into it. Fifteen of the body guard whom they were about to murder were saved. But this was the day when Louis XVI. yielding to the cries of the populace, went to Paris with his family—and from that time his power ceased. A few days after, La Fayette, in a very animated conference which he had with the Duke of Orleans, gave him to understand that his name formed the pretext for all the disorders, and that it was necessary he should leave the kingdom for some time. A pretended mission was given to this prince, and he went to England. From this period to the departure of the king, no great crimes were committed in Paris, although the agitation was extreme. One individual had been seized by the mob, and they had already suspended him to a lamp post, when the commandant general hastened to the spot and himself cut the cord, and saved the unhappy man. But M. La Fayette's greatest triumph is the period of the federation, July 14, 1790. It was on that day that he received the general command of the national guard of France. All these national guards and the troops of the line met by deputation in the Champ de Mars, and swore in presence of the king and the assembly to maintain a constitution, which did not yet exist. The eyes of all France were turned on the Commandant Gen. of the national guard. Surrounded with the homage of the whole army, he was really the master of the kingdom, and his power was immense. The minds of the people were then in the greatest agitation; every where insurrections were ready to break out, which caused the apprehension that a general overturn would take place. M. La Fayette succeeded for a long time in restraining them. The active service in which he was engaged prevented his sharing in many of the deliberations, but he voted for all the important innovations, such as trial by jury, the civil and political rights of people of color, although not for the immediate abolition of slavery, as some biographers have asserted. He wished, with Mirabeau, whose life he saved during the discussion of right to make peace and war, that the introduction of this law should be left to the King.

In the Holy week of 1791, the King wished to go to St Cloud. As soon as this reached the ears of the jacobin party, they reported that the monarch was about to leave the kingdom. This was believed by the national guard, and instead of favouring this little expedition, they prevented it, notwithstanding the orders of their General to the contrary, whom, until that time, they had obeyed with the greatest enthusiasm. La Fayette, vexed with this disobedience, resigned the command, but the national guard displayed so much regret, that he resumed it again. On the departure of the King in June of the same year, he was accused by the Jacobins of having favored it. The truth is, that whatever suspicions he might have of the monarch's projects, he knew nothing positive with respect to them. When he heard the news of it, he would not believe it. He repaired to the mayor, and when he was seen in the streets, they shouted *Vive La Fayette*, and *a bas La Fayette*. Mobs were formed, and they began to clamor for his head. The deputy Rewbell endeavoured to infuse into the assembly, which was hardly formed, suspicions of his fidelity—but Barnave repulsed these insinuations with much energy, and it was to this deputy that M. La Fayette owed his safety. The king having been arrested at Varrennes, by the measures which he had taken, he recovered for some time his popularity; but he became more than ever the object of hatred to the loyalists. As to the jacobins, M. La Fayette had already provoked all their fury by his conduct toward the Duke of Orleans, and from his causing the companies of the insurgent regiments at Nanci, who were coming to Paris to raise the populace, to be arrested. From this moment the Jacobins kept no more measures with him. Then Coryphens Marat, author of the *Friend of the People*, constantly denounced him as the *traitor La Fayette*. The affair of the Champ de Mars brought this rage to its height. The republican party, which then began to manifest itself, already wished to bring the king to trial. This party, united with the jacobins, and this union formed the insurrection. La Fayette dispersed it. Firing commenced without, or rather contrary to his orders. Fournier fired a pistol almost at his breast. He was arrested—but La Fayette caused him to be set at liberty. Notwithstanding this he was accused of having *assassinated the patriots*. After this event the national guard, especially the old French guard, grew furious, they imprecated the jacobins, wished to destroy by a cannonade the *club*, which they called a cavern, and disperse the people who frequented it. La Fayette opposed them. When the constitution was accepted in 1791, he voted for the amnesty demanded by the king, and resigned the command of the national guard, since, as he derived his powers from the revolution, these powers ought to cease with it. The municipality, then constitutional, caused to be struck off a medal of gold in honor of La Fayette, and gave him a bust of Washington. He had sacrificed a great part of his fortune for the revolution, never being willing to accept the remuneration which the city offered him from time to time. When war was on the point of being declared by the National Assembly, against Austria and Prussia, the king gave him the command of the army of the centre, destined to cover the frontier of Ardennes. This army took the field the beginning of May 1792, but remained inactive. At the time of the outrages of June 20, he addressed to his army an order of the day, which excited in it a universal indignation against the jacobins. Addresses, in which the punishment of this crime was called for, were signed by all the corps, and the General was desired to communicate them to the King and the National Assembly. The republicans, who till then had kept terms with La Fayette, hoping to draw him over to their party, came out against him with the greatest violence. The general himself went to Paris, appeared at the bar of the assembly, and called for vengeance on the insult to the king and the constitution. He could obtain nothing, the business was referred to the committees, and instead of succeeding in his demand, the republicans, in concert with the jacobins, had the boldness to demand that he himself should be indicted. He was well received however by the national guard. A deputation of grenadiers from the different battalions, came to present him the homage of his former companions in arms, planted before his hotel an enormous tree of liberty, hung with tri-coloured ribbons, and begged him to place himself at their head, and destroy before his departure the *infernal club*, where all the disorder was fomented. He refused, saying, the majorityy of the assembly being constitutional, there was no cause for alarm. Events soon taught him, how small was the power of this nominal majority to resist their audacious adversaries. Before his departure he invited the king to place himself in the midst of his army, to escape the swords of the factious party, and he offered to ensure his safety. But the indecision of the king, and the prejudices of the queen, prevented the king from availing himself of the last means of safety. The republicans introduced into the assembly, their project of indicting the general. It was rejected by two thirds of the voices, but this deliberation was itself the signal for the revolution of Aug. 10th. La Fayette was just on the point of fighting the Prussians, when he heard of this revolution. He wished at first to face the storm, ordered the commissioners who were sent to depose him to be arrested, and addressed his troops in a proclamation, in which after having placed the affair in the most odious colour, he told them to choose between *Petion*, and the king and *constitution*. No one hesitated, all the army cried *Vive la Roi, Vive la Constitution*. But the next day he left the army, depending but little, and with some reason, on this first ebullition of enthusiasm. He was accompanied by some of his officers.

It was then that M. La Fayette terminated his revolutionary career, a striking example of the rewards which the people reserve for their favourites. When his departure was known, the Capuchin Chabot immediately put a price upon his head—he was declared an emigrant, and the commune of Paris, among other outrages, had the die of the medal, which had been struck in honour of him the year before, broken by the executioner. He had hardly passed the frontier, when he was arrested at Luxembourgh, where some emigrants, who regarded him as the principal author of the revolution, loaded him with insults. The Duke of Saxe Teschen, even told him that he was reserved for the scaffold. He was afterwards delivered to the king of Prussia, who had him conducted to Wessel, and then to Magdeburgh, where he remained a year in prison.

The King of Prussia upon making peace with France, in 1795, gave up his prisoner to the Austrians, who transferred him to Olmutz, where he was still more severely treated, and suffered severely from sickness. His physicians requested that his situation might be ameliorated; and it was at this time, that Dr Bollman, and a young man of the name of Huger, [now living in South Carolina] whose father had entertained La Fayette at his house in America, executed the daring project of carrying him off, at the time he went out to take the air; but he was retaken eight leagues from Olmutz, and kept in still closer confinement. His illness became more serious; he was left without any assistance, even without light or linen.—At the end of the year 1796, his virtuous wife and daughter obtained permission to share his confinement, thereby making the best eulogy of his virtues as a husband and father. At last the events of the war brought about his deliverance. General Bonaparte pursuing his success against Austria, in his campaign of 1797, forced that power to set him at liberty. M. La Fayette did not return to France immediately. He stopped at Hamburgh, and did not enter his country till after the 18th Brumiare. Bonaparte offered him, at that time, a place in his senate, but he excused himself, and retired to one of his estates which had not been sold, and where he has lived for a long time a stranger to politics. Bonaparte, irritated by his refusal, swore to La Fayette a hatred, which descended even to his son. Whatever zeal was shown by this young man in his service, he would never promote him in his rank, nor ever bestow on him the cross of the Legion of honour; whenever he found the name of La Fayette in a report, he angrily struck it out.

After the 20th of March, 1815, the Marquis La Fayette was chosen deputy in the chamber of representatives, by the electors of the department of Seine and Marne, and he obtained fifty votes for the presidency. He did not speak in this assembly until the moment when Bonaparte, conquered at Waterloo, was considered as irrecoverably lost. La Fayette voted then, neither for Napoleon nor for his son, but for what he called *national independence*. This is the speech which he pronounced June 21, 1815, "when, for the first time, after a silence of many years, I raise a voice that the old friends of liberty may still remember, I feel myself urged to speak to you of the dangers of the country which you alone have the power of saving. Dark reports were spread, they are unfortunately confirmed. This is the moment for us to rally about the old tri-colored standard, that of '89, that of liberty, of equality, and of public order; it is that alone which we have to defend ourselves against foreign pretensions and domestic treachery. Permit, gentlemen, a veteran in this sacred cause, who has always been a stranger to the spirit of faction, to lay before you some preliminary resolutions, of which I hope you will appreciate the necessity. Art. 1. The chamber of representatives declares that the independence of the nation is threatened. 2d. The chamber declares itself permanent—any attempt to dissolve it is an act of high treason; whoever is guilty of such an attempt shall be declared a traitor to his country and shall be tried immediately as such. 3d. The army of the line and the National Guard, who have fought and are still fighting to defend the liberty, the independence and the territory of France, have deserved well of their country. 4. The minister of the interior is invited to assemble the general staff, the commanders and majors of legions of the Parisian national guard, in order to advise respecting the means of giving arms and bringing to the greatest perfection this citizen guard, whose zeal and patriotism, tried for twenty six years, offers a sure guarantee to liberty, property, the tranquillity of the capital, and the inviolability of the representatives of the nation. 5. The ministers of war, of foreign relations, of the police and of the interior are invited immediately to meet this assembly." This project was adopted with slight modifications. M. La Fayette was afterwards appointed one of the commissioners, chosen by the commission of goverment, to enter into a negociation with the chiefs of the allied powers who were approaching Paris. It is known that this mission had no success. After the chamber was dissolved, M. La Fayette returned to his home—he re-appeared on the political scenes, at the elections in 1817, and he obtained a number of votes for the Paris deputation.

CH

VOL. III.

POETRY.

FROM THE MONTHLY REPOS

On reading some late intricate Discussion
Monthly Repository on the doctrine of a
ular Providence.

O never, never from thee tear
The simple Faith, whose fruit is *Prayer!*
Though far beyond the common creed
Thy practis'd eye hath learnt to read;
Though deep and high thy musings be
On heav'n and man's fix'd destiny;
Though earth, and air, and sea combin'd
Have brought their treasures to thy mind
Though the fair tree of knowledge show'
In rich redundance all her store.
And thou hast look'd and look'd again
At all the springs of joy and pain,
Not deeming heav'n itself too high,
To pass before thy searching eye;
Yet to thyself, to others spare
That simple Faith whose fruit is *Prayer!*

O pause—If 'mid those darker themes,
Where struggling reason scarcely seems
To hold her empire o'er the breast,
And, weary, longs to be at rest,—
If there one spirit mourns her lot,
Her light, obscur'd, her trust forgot,
O dearly bought the joy, the pride
Of wisdom, thus to doubt allied;
And better, better far to spare
The simple Faith which causeth Prayer;
That faith, which, noiseless, meek, and m
The loftiest minds hath reconciled;
That faith, which oft in times gone by,
Hath rais'd to heav'n the martyr's eye;
And *now* in many an hour, will come,
When the heart mourns its martyrdom,
Feels thy cold hand, suspicion, rest
On many a kind and faithful breast,
Feels that the power, which once allied
Its joys to theirs, must now *divide*.
Yet gathering sweetness out of pain,
Turns back to heav'n and hope again,
Looks through the passing cloud, and th
Breathes out the rising sigh in *prayer*.

That cheering faith whose glories steal,
O'er all we know, or see, or feel,
The grandeur and the beauty give
To earth, and make it life to live;
Whose brightest rays are ever shed,
Upon the dying and the dead;
That in the fellowship of love,
Joins saints below and saints above;
That quickens, elevates, makes wise,
Soothes cheers, supports, and sanctifies.
O never, never from thee tear,
The simple Faith, whose fruit is *Prayer*

MISCELLANY.

CHRISTIANITY IN INDIA.

As many of our readers have not an oppo
seeing the Correspondence of which we have
weeks past been giving an abstract, we do
tate in the most interesting and important pa
copious and entire extracts from the work.
ceed to the answer to the *eighth* question,
publish precisely as given by Mr Adam.

"VIII. *How are they regarded and*
other Christians? Is it with any peculiar

"Dissenters do not admit Unitarian C
to their communion; but religious di
except in a very few cases, have ha
affected the ordinary intercourse of s
I have observed, however, that an i
native is regarded by a reputed ortho
more complacency than a Unitarian H
and a European who is alike indiffere
religions is considered a better and m
ful subject than one who professes to
tarian Christian. It would be invidou
merate the various proofs which I hav
my own experience, of an intolerant,
and slanderous spirit. The degree of
ticular individuals, has in general beer
ed with the extent of their knowledge
accuracy of their information respecti
rians and Unitarianism. A conscien
serious believer in the dogmas of Atha
Calvin, who is at the same time ign
uninformed respecting the real char
sentiments of those who reject them,
a careful observer the most instructiv
on the power which bigotry someti
cises, and the misery which it someti
sions to the unhappy person who labo
its influence."

"IX. *What are the chief causes that*
vented, and that continue to prevent,
tion of Christianity by the natives
May much of the want of success be
attributed to the form in which the reli
sented to them?"

Under this query, I shall endeavo
to exhibit those causes which, it
me, will long continue to impede th
of Christianity in India, and against
Missionaries of whatever denomi
have alike to contend.

1. The real or supposed antiquity
and Hindooism leads them to regard
paratively recent origin of the Chri
and profession with contempt. Wh
doo is informed that the founder of
lived and died only eighteen hun
ago, his mind not only dwells in
the unquestionable greater antiquity
religion and people, but upon those
able depths of past ages, mocking
tion, to which they lay claim.